

ENGLISH

Syn. 8. 64. 21,

PVRITANISME.

Containing

The maine Opinions of the rigideſt

ſort of thoſe that are called Puritanes

in the Realme of England.

Written by *William Ames D. of Divinitie,*

Acts 24. 14.

But this I confeſſe unto thee, that after the way
(which they call Heretic) ſo worſhip I the
God of my Fathers, believing all things
which are written in the Law and the Pro-
phets.

Acts 28. 22.

But we will heare of thee what thou thinkeſt:
for as concerning this Sect, we know that
every where it is ſpoken againſt.

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2 To the indifferent Reader.

It cannot be unknowne unto them that know any thing, that those Christians in this Realme which are called by the odious and vile name of Puritans, are accused by the Prelats to the Kings Majestie & the State, to maintaine many absurd, erroneous, Schismaticall & Hereticall opinions, concerning Religion, Church Government & the civill Magistracie. Which hath moved me to collect (as near as I could, the chiefest of them, & to send them naked to the view of all men, that they may see what is the worst that the worst of them hold. It is not my part to prove & justifie them, Those that accuse & condemn them, must in all reason & equitie prove their accusation, or else beare the name of unchristian slunderers. I am not ignorant that they lay other opinions (yea some cleane contradictorie to these) to the charge of these men, the falsehood whereof wee shall (it is to be doubted) have more & more occasion to detect. In the meane time all Enemies of Divine Truth shall find, That to obscure the same with Calumniation & untruths, is but to hide a Fire with dry straw or tow upon it. But thou must herein observe, what a terrible Popedome & Primacie these rigid Presbyterians desire. And with what painted bugbees and Scare Crows the Prelates goe about to fright the States of the Kingdome with all. Who will no doubt one day see how their wisdomes are abused.

Farewell.

PVRITANISME.

Chap. 1.

*Concerning Religion or the vvor-
ship of God in generall.*

IM PRIMIS, *They hold and maintaine,*
that the word of God contained in the
writings of the Prophets and Apostles, is
of absolute perfection, given by Christ
the head of the Church, to bee unto the
same, the sole Canon and rule of all mat-
ters of Religion, and the worship and
service of God whatsoever. And that
whatsoever done in the same service and
worship, cannot be justified by the said
word, is unlawfull. And therefore that it
is a sinne, to force any Christian to doe
any act of Religion or divine service,
that cannot evidently be warranted by
the same.

2. *They hold*, that all Ecclesiasticall
actions invented and devised by man, are
utterly to be excluded out of the exer-

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cises of Religion? Especially such actions as are famous and notorious mysteries of an Idolatrous Religion, and in doing whereof, the true religion is conformed (whether in whole or in part) to Idolatrie and Superstition.

3. *They hold*, that all outward meanes instituted and sett apart to expresse and set forth the inward worship of God, are parts of divine worship, and that not only all morall actions but all typicall rites & Figures, ordained to shadow forth in the solemne worship and service of God, any Spirituall or Religious act or habit in the minde of man, are speciall parts of the same, and therefore that every such act ought evidently to be prescribed by the word of God, or els ought not to be done? it being a sinne to performe any other worship to God, whether Externall or Internall, morall, or Ceremonial, in whole or in part, then that which God himselfe requires in his word.

4. *They hold* it to be grosse Superstition for any mortall man to institute & ordain as parts of divine worship, any mysticall rite and Ceremonie of Religion whatsoever, and to mingle the same with the
divine

divine rites and mysteries of Gods Ordinance: But they hold it to be high presumption to institute & bring into divine worship such Rites and Ceremonies of Religion, as are acknowledged to bee no parts of divine worship at all, but onely of civill worship and honour: For they that shall require to have performed unto themselves a Ceremoniall obedience, service and worship, consisting in Rites of Religion to bee done at that very instant that God is solemnly served & worshipped? and even in the same worship make both themselves and God so an Idol. So that they judge it a farre more fearefull sinne to adde unto, and to use in the worship and service of God or any part thereof such mysticall rites & Ceremonies as they esteeme to be no parts or parcels of Gods worship at all: then such as in a vaine and ignorant Superstition, they imagine and conceive to be parts thereof.

5. *They hold*, that every act or action appropriated and sett a part to divine service and worship, whether *morall* or *Ceremoniall*, reall or typicall? ought to bring speciall honour unto God, and therefore that every such act ought to bee

apparently commaunded in the Word of God, either exprelly, or by necessarie consequent.

6. *They hold*, that all actions whether Morall or Ceremoniall appropriated to Religious or Spirituall Persons, Functions, or actions, either are or ought to be Religious & Spirituall. And therefore either are or ought to be instituted immediately by God, who alone is the author and Institutor of all Religious and Spirituall actions, and things: whether Internall or Externall, Morall or Ceremoniall.

CHAP. 2.

Concerning the Church.

1. *They hold and maintaine*, that every Companie, Congregation or Assemblie of true beleivers, joyning together according to the order of the Gospell, in the true worship of God, is a true *visible Church* of Christ; and that the same Title is improperly attributed to any other Convocations, Synods, Societies, Combinations, or Assemblies whatsoever.

2. *They*

2. *They hold*, that all such Churches or Congregations, communicating after that manner together in divine worship, are in all Ecclesiasticall matters equall, & of the same power and authoritie, and that by the word and will of God they ought to have the same Spirituall Priviledges, prerogatives, officers, administrations, Orders, and Formes of divine worship.

3. *They hold*, that Christ Jesus hath not subjected any Church or Congregation of his, to any other Superiour Ecclesiasticall Jurisdiction, then unto that which is within it selfe. So that if a whole Church or Congregation shall erre, in any matter of Faith or Religion, no other Churches or Spirituall Church-officers have (by any warrant from the word of God) power to censure, punish, or controule the same: but are onely to counsell or advise the same, and so to leave their Soules to the immediate judgement of Christ, and their bodies to the Sword and power of the Civill Magistrate, who alone upon Earth hath power to punish a whole Church or Congregation.

4. *They hold*, that every established Church or Congregation ought to have her owne Spirituall Officers & ministers, resident with her and these such as are enjoyned by Christ in the new Testament and no other.

5. *They hold*, that every established Church ought (as a speciall prerogative wherewith shee is indowed by Christ) to have power and libertie to elect & chuse their owne Spirituall and Ecclesiasticall Officers, and that it is a greater wrong to have any such forced upon them against their wils, then if they should force upon men wives, or upon women husbands against their will and liking.

6. *They hold*, that the Ecclesiasticall Officers and Ministers of one Church, ought not to bear any Ecclesiasticall office in another, neither as they are Officers in one Congregation, can they Officially administer in another, but ought to be tyed unto that Congregation of which they are members, and by which they are elected into Office.

And they are not (without just cause, and such as may be approved by the Congregation, to forsake their callings, wherein

wherein If the Congregation shall bee
perverte, and will not hearken to reason,
They are then to crave the assistance and
helpe of the civill Magistrate, who alone
hath power, and who ought by his Civill
Sword, and authoritie, procure to all
members of the Church, whether Go-
vernours or others, freedome from all
manifest injuries and wrongs.

7. *They hold*, that the Congregation
having once made choyse of their Spirituall
Officers, unto whom they commit
the Regiment of their Soules, they ought
not (without just cause, and that which is
apparently warrantable by the Word of
God) to discharge, deprive, or depose
them. But ought to live in all Canonically
obedience and subjection unto them
agreeable to the word of God.

8. *They hold*, that the Lawes, Orders,
and Ecclesiasticall Jurisdiction of the
visible Churches of Christ if they bee
lawfull and warrantable by the word of
God, are no wayes repugnant to any
civill State whatsoever, whether Monar-
chicall, Aristocraticall, or Democraticall,
but doe tend to the further establishing

and advancing of the right and prerogatives of all and every of them. And they renounce and abhorre from their Soules all such Ecclesiasticall Jurisdiction or Policie, that is any way repugnant and derogatorie to any of them specially to the Monarchicall State, which they acknowledge to be the best kind of civill Government for this Kingdome.

11. They hold and beleewe, that the equalitie in Ecclesiasticall jurisdiction & authoritie, of Churches and Church-Ministers, is no more derogatorie and repugnant to the State and glorie of a Monarch, then the Paritie or equalitie, of Schoolemasters, of severall Schooles, Captaines of severall Camps, Shepheards of severall flocks of sheep, or Masters of severall Families.

Yea they hold the cleane contrarie, that inequality of Churches and Church-Officers in Ecclesiasticall jurisdiction and authoritie, was that principally that advanced Antichrist unto his throne, and brought the Kings and Princes of the Earth unto such vassaladge under him, and that the civill authoritie and glorie of Secular Princes and States hath ever decayed,

decayed, and withered, the more that the Ecclesiasticall Officers of the Church have been advanced & lifted up in authoritie, beyond the limites and confines that Christ in his word hath prescribed unto them.

CHAP. 3.

Concerning the Ministers of the Word.

1. *They hold*, that the Pastors, Teachers, and ruling Elders of particular Congregations, are, or ought to be the highest Spirituall Officers in the Church, over whom (by any divine Ordinance) there is noe superior Pastor but onely Jesus Christ; And that they are led by the Spirit of Antichrist, that arrogate or take upon themselves to bee Pastors of Pastors.

2. *They hold*, that there are not by any divine institution in the word, any ordinarie Nationall, Provinciaall, or Diocesan, Pastors or Ministers under which the Pastors of particular Congregations are to be subject, as Inferiour Officers. And that if there were any such, that then the word
of God

of God would have let them down more distinctly and precisely then any of the rest: For the higher place that one occupieth in the Church, of the more necessitie hee is unto the Church: Of the more necessitie he is to the Church, the more carefully would Christ (the Head of the Church) have beene in pointing him out, and distinguishing him from other.

Hence, in the old Testament, the High Priest, his Title, Office, Function, and speciall Administration and jurisdiction is more particularly and precisely let downe then the Office of any of the inferiour Priests and Levites.

Also in the New Testament, The Office of a Pastor is more distinctly, and more precisely set downe, then of a Doctor, or any other inferiour Church Officer; So that a man may as well call into question the whole new Testament, as doubt whether there ought to be a Pastor in every Congregation, or doubt of his proper Office and Function. And if by Gods ordinance there should be an ordinarie Ecclesiastical Officer above the Pastors of particular Congregations, then Christ out of all question would with that speciall
care

care and cost have set it forth: by Titles, prerogatives, peculiar Offices, Functions and guists. That the Churches and people of God, should have reason rather to doubt of any office or jurisdiction, then of the peculiar office or jurisdiction of the Primates, Metropolitans, Arch Bishops and Prelates of the world.

4. *They hold*, that if there were a Supreme Nationall Ecclesiasticall Minister or Pastor, that should be the Prince of many thousand Pastors: that then also Christ (as he did in the Jewish Church) would have appointed a solemne National or Provinciaall Leiturgie or worship, unto which at some times of the yeare, the whole bodie of the People should ascend, and that unto the Metropolitan Cittie as unto a Jerusalem, and that he would (as he did in the Jewish Church) more precisely and particularly have set downe the manner of solemnization thereof, then of his Prochical worship. For as much therefore as they cannot read in the New Testament of any higher or more solemne worshipp, then of that which is to be performed in a particular Congregation they cannot bee perswaded that God hath

hath appointed any higher Ministers of his service and worship under the New Testament, then the elect Ministers of particular Congregations.

4. *They hold*, that the High Priest of the Jewes, was typicall and in a figure the supream head of the whole Catholick Church, which though it were visible only in the Province and Nation of Iurie, Yet thole of other Nations and Countries (as appeare, by the Historie of Acts, Even though they were Ethiopians,) were under this High Priest, And acknowledged homage unto him. So that hee was not a Provinciaall Metropolitane, but in very deed, an Oecumenicall and universall Bishop of the whole world. And therefore they hold, (this being the best ground in the word, for Metropolitane and Provincial Pastors or Bishops,) that the Pope of Rome, who alone maketh claime unto, and is in possession of the like universall Supremacie: hath more warrant in the word of God, to the same, then any Metropolitane, or Diocesan (not dependant upon him) hath or can have. So that they hold, that by the word of God, either there must be no Metropolitans and Diocesans,
or

or else there must bee a Pope.

5. *They hold*, that no Ecclesiasticall Minister ought to exercise or accept of any Civill publique jurisdiction and authoritie, but ought to be wholly employed in spirituall Offices and duties to that Congregation over which he is set. And that thole Civill Magistrats weaken their owne Supremacy that shall suffer any Ecclesiasticall Pastor to exercise any civill jurisdiction within their Realmes, Dominions, or Seignories.

6. *They hold*, that the highest and Supream office & authoritie of the Pastor, is to preach the gospell solemnely and publickly to the Congregation, by interpreting the written word of God, and applying the same by exhortation and reproofe unto them.

They hold that this was the greatest worke that Christ and his Apostles did, and that whosoever is thought worthe and fitt to exercise this authoritie, cannot be thought unfitt and unworthie to exercise any other Spirituall or Ecclesiasticall authoritie whatsoever.

7. *They hold*, that the Pastor or Minister of the word, is not to teach any Doctrine

as to the Church, grounded upon his own Judgement, or Opinion, or upon the judgement or opinion of any or all the men in the world. But onely that truth, that he is able to demonstrate and prove evidently, and apparently, by the word of God soundly interpreted, and that the people are not bound to beleeve any Doctrine of Religio or Divinitie whatsoever, upon any ground whatsoever, except it be apparently justified by the word, or by necessarie consequent deduced from the same.

7. *They hold*, that in interpreting the Scriptures, and opening the sense of them, he ought to follow those rules onely that are followed in finding out the meaning of other writing, to wit, by waying the proprietic of the tongue wherein they are written, by waying the Circumstance of the place, by comparing one place with another, and by considering what is properly spoken, and what tropically or figuratively.

And they hold it unlawfull for the Pastor to obtrude upon his people a sense of any part of the divine word, for which he hath no other ground but the bare testimonies

testimonies of men, and that it is better for the people to be content to be ignorant of the meaning of such difficult places, then to hang their Faith in my matter in this case upon the bare Testimonie of man.

9. *They hold*, that the people of God ought not to acknowledge any such for their Pastors as are not able by preaching, to interpret and apply the word of God unto them in manner & forme aforesaid: And therefore that no ignorant and sole reading Priests are to be reputed the ministers of Jesus Christ, who sendeth none into his ministry and service, but such as he adorneth in some measure with Spiritual gifts. And they cannot be perswaded that the faculty of reading in ones mother tongue the Scriptures, &c. which any ordinary Turke or Infidell hath, can bee called in any congruity of Speech a ministeriall gift of Christ.

10. *They hold*, that in the Assembly of the Church, the Pastor onely is to bee the mouth of the congregation to God in prayer, and that the people are onely to testify their assent by the word *Amen*. And that it is a Babilonian confusion, for the

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Pastor to say one peece of a prayer, & the people with mingled voices to say another except in singing. which by the very ordinance & instinct of nature, is more delightfull, & effectuall, the more voices there are joynd & mingled together in harmonie and consent.

11. *They hold*, that the Church hath no authoritie to impose upon her Pastors, or any other of her Officers, any other ministeriall duties, Offices, Functions, Actions, or Ceremonies, either in Divine worship or out of the same the what *Christ* himselfe in the Scriptures hath imposed upon them, or what they might lawfully impose upon *Christ* himselfe, if he were in person upon the Earth, and did exercise a ministeriall office in some Church.

12. *They hold*, that it is as great an injurie to force a congregation or Church to maintaine as their Pastor, with tithes and such like donations, that person that either is not able to instruct them, or that refuseth in his owne person ordinarily to doe it, as to force a man to maintaine one for his wife, that either is not a woman, or that refuseth in her owne person to doe the duties of a wife unto him?

They

13. *They hold*, that by Gods Ordinance there should be also in every Church a Doctor, whose speciall office should be to instruct by opening the sense of the Scripture the Congregation (and that particularly) in the maine grounds and principles of Religion.

CHAP. 4.

Concerning the Elders.

1. For as much as through the malice of Sathan, there are and will be in the best Churches many disorders and Scandals committed, that redound to the reproch of the gospel and are a stumbling block to many, both without & within the church, & such they judg it repugnant to the word of God, that any Minister should be a Sole Ruler, & as it were a Pope so much as in one Parish, (much more that he should be one over a whole Diocesse, Province or Nation) they hold that by Gods Ordinance the Congregation should make choise of other officers, as Assistants unto the Ministers in the spirituall government of the congregation, who are by office jointly with the ministers of the word to be as *Monitors*

and Overseers of the manners & conversation of all the Congregation, & one of another; that so every one may bee more wearie of their wayes, and that the Pastors & Doctors may better attend to prayer & Doctrine, & by their means may be made better acquainted with the Estate of the people, when others eyes besides their owne shall wake & watch over them.

2. *They hold*, that such onely are to bee chosen to this office, as are the Gravest, Honestest, discrettest, best grounded in Religion, & the Ancientest Professors thereof in the Congregation, such as the whole Congregation doe approve of & respect, for their wilddome, holines, & honestie, and such also (if it be possible) as are of civill note & respect in the world, & able (without any burden to the Church) to maintaine themselves, either by their Lands, or any other honest Civill Trade of life, neither doe they think it so much disgrace to the policy of the Church, that Tradesmen and artificers, (indowed with such qualities as are above specified) should be admitted to be Overseers of the Church, as it is that persons both ignorant of Religion and all good Letters, and in all respect

respects for person, quality, & state, as base & vile, as the basest in the congregation, should bee admitted to be Pastors and Teachers of a Congregation. And if it be apparent that God (who alwayes blessed his owne Ordinances) doth often even in the eyes of Kings and Nobles, make Honourable the Ministers and Pastors of his Churches upon which he hath bestowed Spirituall Gifts and graces though for Birth, Education, Presence, Outward, State and maintenance, they be most base and contemptible, so hee will as well in the eyes of all holy men, make this Office, which is many degrees inferiour to the other, precious, and Honourable, even for the Divine Calling and Ordinance-sake.

CHAP. 5.

Concerning the Censures of the Church.

1. *They hold*, that the Spirituall Keyes of the Church are by Christ, committed to the aforelaid Spirituall Officers and Governours, and unto none other: which Keyes they hold that they

are not to be put to this use, to look up the Crownes, Swords, or Scepters, of Princes & civill States, or the civill Rights prerogatives and immunities of civill subjects In the thinge of this Life, or to use them as picklocks to open withall, mens Treasuries and Coffers, or as keyes of prisons, to shut up the bodies of men; for they think that such a power & authority Ecclesiasticall is fit only for the Antichrist of Rome, and the consecrated Governours of his Sinagogues, who having no word of God which is the sword of the spirit, to defend his and their usurped jurisdiction, ever the Christian world, doth unlawfully usurp the lawfull civill Sword and power of the Monarches and Princes of the Earth, thereby forcing men to subje& themselves to his spiritual vassaladge and service, and abusing thereby the spirituall keyes and jurisdiction of the Church.

2. *They hold*, that by vertue of these keyes, they are not to make any curious Inquisitions into the secret or hidden vices or crimes of men, extorting from them a confession of those faults that are concealed from themselves and others; or to proceed to molest any man upon

secret

secret suggestions, private suspicion, or uncertaine fame, or for such crimes as are in question whether they bee Crimes or no; But they are to proceed, only against evident and apparent crimes, such as are either granted to be such of all civil honest men: or of all true Christians, or at least such, as they are able, by evidence of the word of God, to convince to be sinnes, to the conscience of the offender; As also such as have beene either publicly committed, or having beene committed in secret, are by some good means brought to light, & which the delinquent denying they are able by honest and sufficient testimonie to prove against him.

3. *They hold*, that when he that hath committed a scandalous crime commeth before them & is convinced of the same, they ought not (after the manner of our Ecclesiasticall Courts) scorne, deride, taunt and revile him, with odious and contumelious speeches, Eye him with bigge and sterne lookes, procure Proctors to make personall invectives against him, make him daunce attendaunce from Court day to Court day, & from tearme to tearme, frowning at him in presence, and

laughting at him behinde his backe : but they are (though he be never so obstinate and perverse) to use him brotherly , not giving the least personall reproaches , or threatens ,) but laying upon unto him the nature of his sinne by the light of Gods word) are onely by denouncing the judgments of God against him , to terrifie him , and so to move him to repentance .

4. *They hold* , that if the partie offending be their civill Superiour , that then they are to use ever throughout the whole cariage of their Censure , all civill complements , offices and Reverence due unto him , That they are not to presume to convent him before them , but are themselves to goe in all civill & humble manner unto him , to stand bare before him , to bowe unto him , to give him all civill Titles belonging unto him ; And if he be a King and Supream Ruler , they are to kneele downe before him , and in the humblest manner to Censure his faults ; So that he may see apparently that they are not caried with the least Spice of malice against his Person , but onely with zeale of the the health & Salvation of his Soule .

5. *They hold* , that the Ecclesiasticall officer

Officers laying to the charge of any man any error, heresie, or false opinion whatsoever doe stand bound themselves, first to prove that hee holdeth such an error or Heresie; and secondly to prove directly unto him that it is an error by the word of God, and that it deserveth such a Censure, before they doe proceed against him.

6. *They hold*, that the Governours of the Church ought with all patience and quiernes, heare what every offender can possibly say for himselfe, either for qualification, defence, apology, or justification of any supposed Crime or error whatsoever; and they ought not to proceed to Censure the grossest offence that is, untill the offender have said as much for himself in his defence as he possibly is able. And they hold it an evident Character of a corrupt Ecclesiastical Government, where the parties convented may not have full libertie to speake for themselves, considering that the more Libertie is graunted to speake in a bad cause, (especially before those that are in a Authority and of judgement,) the more the iniquity of it will appeare, and the more the

Justice of their Sentence will shine,

7. They hold, that the oath *ex Officio*, whereby Popish & English Ecclesiasticall Governours, either upon some secret informations, or suggestions, or private suspicions, goe about to binde mens consciences, to accuse themselves and their freinds, of such crimes or imputations as cannot by any direct course of Law bee proved against them, and whereby they are drawne to bee instruments of many heauey crosses upon themselves and their freinds, and that often for those actions that they are perswaded in their consciences are good and holie. I say, that they hold, that such an Oath (on the urgers part) is most damnable and Tyrannous, against the very Law of Nature, devised by Antichrist, through the inspiration of the Devill; That by meanes thereof the professours and practizers of the true Religion, might either in their weaknes by perjurie damne their owne Soules, or bee drawne to reveale to the Enemies of Christianity, those secret Religious Acts and deedes, that being in the perswasion of their consciences) for the advancement of the Gospel, wilbe a meanes of heauey Sentence

Sentences of Condemnation against themselves and their dearest Freinds.

8. *They hold*, that Ecclesiastical Officers have no power to proceeds in Censure against any crime of any person, after that he shall freely acknowledge the same, and professe his heartie penitency for it; And that they may not, for any crime whatsoever lay any bodily or pecuniary muck upon them, or impose upon them any Ceremoniall marke or Note of shame, such as is the white sheet or any such like; or take any fees for any cause whatsoever, but are to accept off as a sufficient satisfaction, a private submission, and acknowledgement if the crime be private, and a publicke, if the crime be publicke and notorious.

9. *They hold*, that if a member of the Church be obstinate, and shew no signes and tokens of repentance of that *Crime*, that if they by evidence of scripture have convinced to be a *crime*, that then by their Ecclesiasticall authoritie, to denounce him to be as yet no member of the Kingdome of Heaven, and of that Congregation, and so are to leave him to God and the King. And this is all the Ecclesiasticall authority
and

and jurisdiction that any spiritual officers of the Church are to use against any man, for the greatest crime that can be committed.

10. *They hold*, that the officers of the Church are not to proceed unto excommunication against any man, without the free consent of the whole Congregation it selfe, first called for in the publicke Assembly.

11. *They hold*, that the Minister, or any other particular Officer offending, is as subject to these Censures, as any other of the Congregation.

12. *They hold*, that if any Member of the Congregation having committed a Scandalous sinne, shall of himselfe forsake the worship of God, and the Spirituall Communion with the Church; that the Church shall then send for the said person, and if he refuse to come, they shall (after all meanes seeking & long patience) openly declare that he hath no part nor portion in the holy things of God among them; that then the Ecclesiasticall officers have no authority or jurisdiction over him, but onely the civill Magistrat, and those unto whom hee oweth Civill Subjection, as Parents, Masters, Landlords, &c.

CHAP. 6.

Concerning the Civill Magistrate,

1. *They hold,* that the Civill Magistrate as he is a civill Magistrate hath and ought to have Supream power over all the Churches within his Dominion, in all causes whatsoever. And yet they hold, that as he is a Christian, he is a member of some one particular Congregation, & ought to be as subject to the Spirituall Regiment thereof prescribed by Christ in his word, as the meanest subject in the Kingdome, and they hold that this subjection is no more derogatory to his Supremacy, then the Subjection of his body in sicknesse to Physicians, can bee said to be derogatory thereunto.

2. *They hold,* that these civill Magistrates are the greatest enemies to their own Supremacy, that in whole or in part, communicate the vertue and power thereof, to any Ecclesiasticall Officers. And that there cannot be imagined by the wit of man a more direct meanes to checke more the same, then to make them Lords and Princes upon Earth, to invise
them

them with civill jurisdiction & authority, and to conforme the State and limits of their jurisdiction, to the State of Kings & bounds of Kingdomes.

3. *They hold*, that there should bee no Ecclesiasticall Officer in the Church so high, but that he ought to be subject unto, and punishable by the meanest Civill Officer in a Kingdome, Cittie, or Towne, not only for common Crimes, but even for the abuse of the Ecclesiasticall offices, yea they hold, that they ought to be more punishable then any other subject whatsoever, If they shall offend against either civill or Ecclesiasticall Lawes.

4. *They hold*, that the civill Magistrate is to punish with all severitie the Ecclesiastical officers of Churches, if they shall intrude upon the rights & prerogatives of the civill authority & Magistracie, & shall passe those bounds and limits that Christ hath prescribed unto them in his word.

5. *They hold*, that the Pope is that Antichrist, and therefore that Antichrist because being but an Ecclesiastical officer he doth in the height of the pride of his heart make claime unto, and usurp the Supremacy of the Kings & civill Rulers of the

of the Earth. And they hold, that all defenders of the Popish Faith, all indeavourers of reconciliation with that Church, all plotters for toleration of the Popish Religion, all countenanceers and maintainers of *Seminarie Priests*; and professed Catholicks, and all denyers that the Pope is that *Antichrist*, are secret enemies to the Kings Supremacy.

6. *They hold*, that all Arch-Bishops, Bishops, Deanes, Officials, &c. have their Offices and Functions onely by will and pleasure of the king & civill States of this Realme; and they hold, that whatsoever holdeth that the King may not without sin remove these offices out of the church and dispose of their Temporalities and maintenance according to his owne pleasures, or that these Offices are *jure divino*, and not onely or meerely *jure humano*: That all such deny a principle part of the Kings Supremacy.

7. *They hold*, that not one of these opinions can be proved to be contrary to the word of God; and that if they might have leave, that they are able to answer all that hath been written against any one of them.

FINIS.